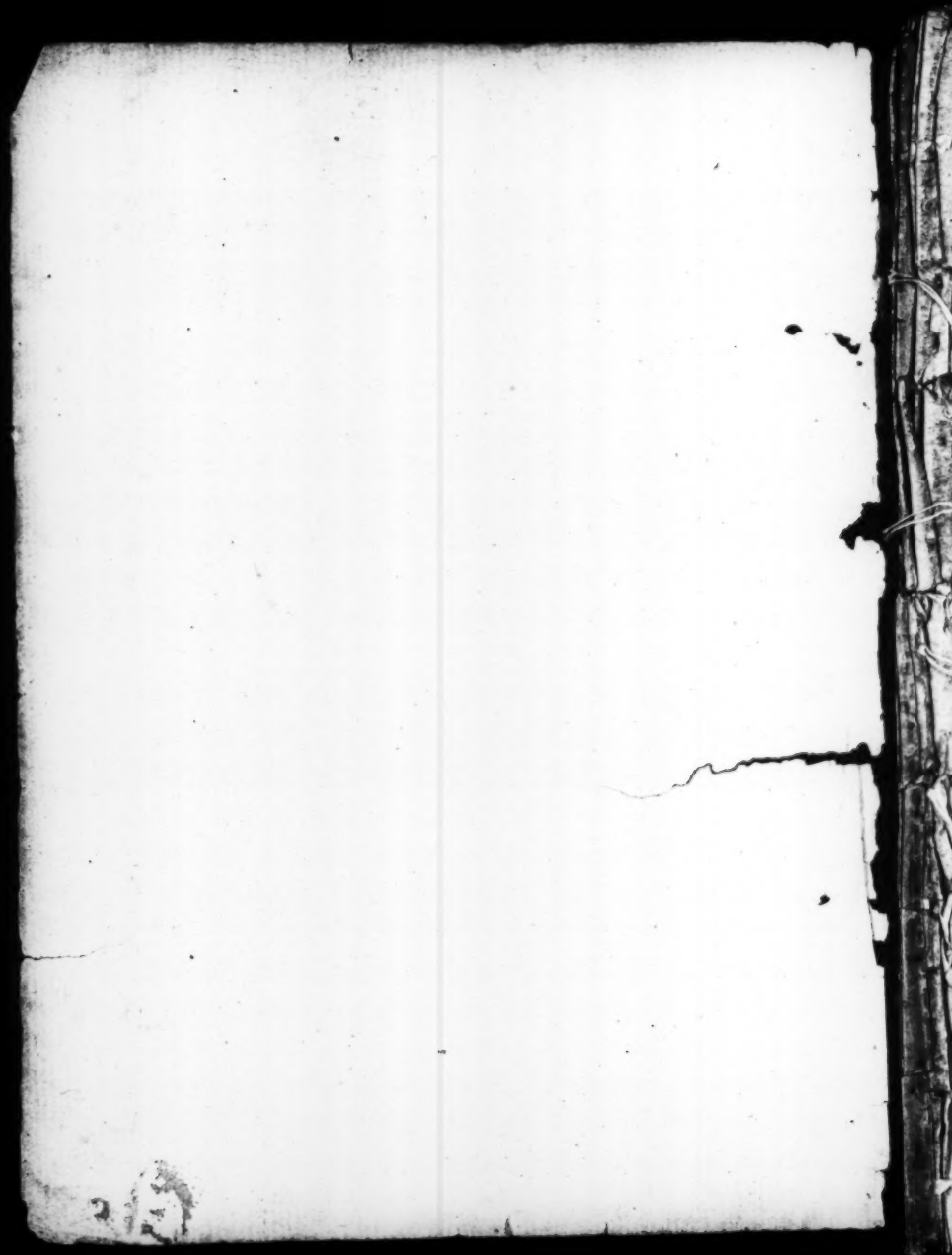


SOME ⁶⁷
FRUITS
Brought forth through a
Tender Branch
IN THE
HEAVENLY VINE
CHRIST IESUS
NAMED,
William Sixmith.

*I am the Vine ye are the Branches—As the Branch cannot
bear Fruit of it self, except it abide in the Vine, no
more can ye, except ye abide in me.—Without me ye
can do nothing, John 15. 4. 5.*

Printed in the Year 1679.



*A Testimony concerning the Life and
Death of William Sixsmith, being
sent with the following Matter to
London, in order to be
lick.*



William Gibson;

M^R very dear and well-beloved Friend, the dear Salutation of my Life salutes thee in the most pure and dearest Love, with which at this present my Heart is filled; and the Remembrance of thee in the Immortal Life, in and through which I have often been refreshed by thee, and at this time have sweet Unity with thee; and my very Soul is affected with thee in that spiritual Relation, in which I am perswaded, that neither Heights nor Depths, Principalities nor Powers, things present nor things to come, shall be able to separate us from that Love of God in Christ Jesus.

And so, having a Sense upon my Spirit at this time, how the Lord God hath made thee an Instrument in his Hand by his Mighty Power, for the turning many from Darkness to Light, and from the Power of Satan unto God, amongst whom my Son William Sixsmith was one, who was touched and made sensible of the Lord's heavenly and blessed Power, which in thy Ministry did reach unto him, and it was effectual, as thou may'st understand by these his Writings, which I have sent to thee for to peruse; we found them scattered amongst several other Papers in his Trunk several Weeks after his Death, and had I seen any convenient Opportunity, would have sent them to thee long since; for through thy Ministry was a Door of Hope opened in him, and the Love of God was shed abroad

in his Heart, in which he desired the Prosperity and Welfare of all People; and being I find freedom in my Spirit, shall a little acquaint thee how it was with him before this powerful and heavenly Visitation. From his Childhood he was inclined to that which was good, and never that I know of did he seek to cover any thing that he did amiss, by any excuse, but would readily confess the Truth, though against himself; And I can truly say, I never knew him tell a Lye, either directly or indirectly to the day of his Death, neither was he given unto those Youthful Vanities that most young People are Naturally inclined unto; and though at this time the Lords secret Arm of Power did preserve him out of many Temptations, yet still the Vail was over his understanding, and he was very ignorant of Gods Heavenly Power that converts the Soul, untill by the Testimony of the Spirit of Truth through thee he was awakened, which gave such a certain sound, that it did penetrate his very Heart, and his Soul was off Etd with the Virtue of Gods Heavenly Power which did cut like a Razor, and thy Words were to the Seed that was raised as sweet as the Honey Comb; and although his love was very dear unto all the Household of Faith, yet did his love more abound and flow forth unto thee, then to many others: And in the time of his Sickness thou wast of ten in his remembrance; and the Night before he departed this Life he was refreshed in the remembrance of thee, and spoke of thee, and of thy being with him, which in a Spiritual sense might be; the Apostle saith, (Col. 2. 5.) For though I be absent in the Flesh, yet am I with you in the Spirit, joying and beholding your Order, and the stedfastness of your Faith in Christ.

In the beginning of his sickness he did most cheerfully and willingly resign up himself both Soul, Body and Spirit into the Hands of the Lord God, and would not have any thing to do with any Physician, nor any Physick at all, but only a little Water for his Mouth and Throat, which were very Sore, which did him good; he sometimes saying, that He was satisfied with the Lords love, and that he knew his Redeemer lived, which was able to restore him to his Health, if he pleased, and if not, he was contented. And in the time of his weakness we did perceive that the Spirit of Supplication was in his Heart, and often was his Mouth filled with the living

living Praises of the God of Heaven, whom his Soul loved; and he was very patient and quiet all the time of his Sickness, not in the least shewing any discontent, but most what of a very cheerful Countenance, and his Words were even as in the Time of his Health, till such time as great Weakness came upon him, and the Pangs of Death seized on him. And a little before he departed, I being in another Room, he desired I might be called, and when I came unto him, he set his Eyes upon me, and with a very Innocent Look gave me his Right Hand, and desired I would not be Troubled, with other words which I did not understand, he speaking so weakly, the Pangs of Death being upon him; and in a short time after he laid down his Head in Peace, upon the Twenty Fourth Day of the Seventh Moneth, 1677. He was Twenty One Years and about Seven Moneths Old.

And in the time of his Health he was a Patern of Piety and a good Example to my Family, and to those that were inwardly acquainted with him he was lowly; for indeed the Truth was precious to him, and the Company of those that truly feared God was his Delight; for his Heart was affected with them; and indeed many such did truly love him. And I know it was a Trouble to him if at any time Business should so fall out to hinder him from any Meeting, where Friends came together to Worship God in the Spirit & in the Truth; for I know, it was his very Heart's Delight to be in such Meetings; and I have good cause to believe, that he never thought the Time either Long or Tediuous that he was in such Exercise. And I do certainly know, that nothing did bring so much Grief and Trouble upon his Spirit, as those that did make a Profession of the Truth, & yet walk Disorderly; and some such he did often Reprove very sharply, some by Word of Mouth, and others by Letter, which few knew of but those it did concern: for indeed he was a very lowly and meek Spiritd Young Man, and very Dutiful to his Parents, and would not neglect any Opportunity wherein he might be serviceable to the Truth, and a very Tender and Affectionate Carriage to his Brother and Sisters, and his Eye was continually over them for Good, and his Counsel and Advice to them at all times was,

(6)

to stir them up to Live in the Fear of God. And the last Paper that he writ upon the Truth's Account, was to John Dunbabin of Sauky, who had lent him a Book that John Cheney had written against the Truth, so when he had read the Book, he did return the Book back again to John Dunbabin, with the Letter, which I have also sent thee, which thou mayst read over at thy leisure, and conclude with the Remembrance of my dearest Love, which is in Deed and in Truth to thee, thy Wife and Children, and to all that love the Truth, and walk in it,

Bruen Sixmith.

Warrington, the 20th }
of the 1st Moneth. }
1678.

On Man

On Man.

HOW weak and poor a thing is feeble Man!
 How Nothing is he in the best he can!
 How hard a Matter its for him to find
 A truly solid and a serious Mind!

To feel it centred down in the true Rest,
 Where nothing in the same can him Molest:
 To feel it fixt and knit so close to Him,
 That never can be Overcome by Sin:
 Where th' Enemy no Entrance can Find,
 O! there it is that I would have my Mind,
 To feel it alwayes on a daily Watch,
 Where then the Enemy can make no Breach.
 This is a blessed State; thrice happy They,
 That have attain'd unto this Blessed Day.

William Sixsmith.

On these Times.

O Most unhappy Time that we live In!
 Not only living but pleading for Sin
 For term of Life; saying, *That none is Free*
On this side th' Grave, nor never like to Be:
 Setting so much their Minds on Fading Things,
 And Earthly Toyes and Vanities, which Brings
 Them into such a very Careless State,
 They seek to purchase them at any Rate:

Their

(8)

Their Precious Time they lose, a Thing most Sad,
And to their own Destruction they are Led;
Satan Blindfolding them, they cannot See
The Snare that's laid; O most gross Vanity!
To see that almost all men should be Guided
By th' subtil Serpent, and yet be Derided
And laught at (as it were) when they are Brought
Into his Snare, and they be surely Caught.
Ah! when the Blessed Spirit doth cease Striving,
There is no Hope at th' Heavenly Rest Arriving:
For there's a Time when th' Spirit strives with Men,
Oh! happy will they be that answer Then
To all that it requires. forth with Blood in Saying,
And not consult with Flesh and Blood in Saying,
O Lord, what thou commandst I cannot Do;
The Thing is hard to Reap, and not to Sow.
Oh, foolish Man! who dost at random Talk,
Charging him fall; for thou dost not Walk
According to thy Knowledge, but dost Run
In thy own Way, and wilt not hear his Son,
Which doth in secret Check, Reprove, Chastize,
And sweeps away the Refuge of all Lives:
For he not only shews thee what is Good,
But cleanses thee from Evil with his Blood.
O Man! consider then what thou art Doing;
Consider with thy self where thou art Going:
For as in this vain World thou now dost live,
Thou in the World to come Account must Give,
Of Actions that are done in th' Body Here,
As they be Good or Bad they must Appear;
According unto them thou doom must Give,
Repent therefore before thou go to th' Grave;
For as the Tree doth fall, so it doth Lie:
Examine well thy self therefore and Try
How it doth stand betwixt thee and thy God,
And dread his Name, lest that thou feel his Rod

Here on the Earth, and in the other World,
 Into Everlasting Burnings thou be Hurl'd;
 Whenas thou hast receiv'd that Sentence Past.
Of Go thou Cursed, into Hell thou must;
 Where there is Weeping and Gnashing of Teeth,
 And out of it to thee there's no Relief:
 But if that thou dost walk as thee Becomes,
 Thou shalt be numbered amongst the Sons
 Of great *Jehovah* when that thou dost Dye,
 And things that are Cœlestial shalt Enjoy,
 And sit in Heavenly Places, where there Rings
 Sweet Hallelujah's to the King of Kings.

Octob. 16.

W. S.

1674.

HOW difficult a Task it is to Find
 A solid, serious and a stayed Mind!
 The Enemy of Man doth go About
 With such cunning Device to draw it Out;
 Either presenting Objects to the Eye,
 And by the same seeks for to Destroy
 Their very Life, so causing it to Run
 So far therein that they are quite Undone:
 Or else in drawing them into the Earth,
 Perswading them unto a little Mirth,
 Saying, *They ought not alwayes be so Sad;*
For is doth stupifie, and maketh Mad.
 O! these and such like Snares the Devil Lays,
 Whereby the Panting Soul he oft Betrayes.

W. S.

B

Who

VV HO shall they call on to assist their Quill?
One of the Muses? No, let them be still

And meditate, that do desire to Sing
Praises and Hallelujahs to their King,
The Righteous King, Redeemer and Creator,
The only God, the Lord, and blessed Maker.
But as they contemplate, methinks they Hear
Something in secret that saith, *Lend an Ear*
To me, and hear the words that I do Say,
And that which I command, do thou Obey.
And except they attend unto this Word,
There's none can sing true Praises to the Lord:
Its those that are redeem'd by *Sion's King*;
They, they alone can living Praises Sing:
Those that in his Cause would their Life lay Down,
And seek his Glory, and not seek their Own:
Those that are taught and guided by his Spirit,
It: those can sing, Its those that do Inherit
A glorious Crown; to those he doth Perform
His blessed Promises: Its those Adorn
The Gospel of the Lord; and it is: Those
That fight God's Battels with them that Oppose:
Those give unto the Hungry Meat,
Of that which God gave them to Eat;
Spiritual Bread to feed the inward Man,
To nourish it there's nothing else that Can.
So th' Wicked cannot sing, no let them Mourn,
And weep and wail; let them themselves Adorn
With Sack cloth and with Ashes; let them ly
Groveling on th' Earth, and know the Misery
That doth attend on all in that Estate;
Let them not sleep nor slumber; let them Wait
To know a true Repentance in them Wrought,
And know that of themselves they can do nought.

And

And when they'r Sensible of their Condition,
 And on their Hearts there comes a true Contrition,
 With Sighs and Groans unto the Lord, *That He*
Would ease them out of their Calamitie :
 O ! then the Lord in his great Mercy Pleaseth
 To shew them Comfort, and their Minds he Easeth,
 In giving them the Knowledge of his Son,
 Or else their Sin-sick Souls had been Undon ;
 Shewing its he alone that works Within,
 And no one else there is can cleanse from Sin :
 And though that it seem little, give an Ear
 To it, and it will shew what's sin most Clear :
 It will not only shew thee what is Evil,
 But as kept to may overcome the Devil.
 Its they who keep to it that truly Sings
 Everlasting Praises to the King of Kings.

W. S.

Opinions.

O How is Man degenerated Now !
 Not only lost the Power, but Form Too,
 In which the primitive Fathers were Found ;
 The Words of whom they call their Rule and Ground
 On which they build, yet they do walk contrary,
 And all their Structures much from theirs do Vary.
 There's some make Christ the Chief and Corner Stone,
 And preach, *None knows the Father but the Son,*
And he to whom the Son doth him Reveal ;
What Knowledge else they have doth nought Avail :
 So they instruct all men to come to Him,
 VWho purifies and purgeth ev'ry Sin.
 But others teach, that *Revelation's Ceast,*
 VWhich doth conclude, that *Knowing God's Decrest ;*

And call the Scriptures *Rule of saving Grace*,
 Whilst they in Wickedness to men preach Peace :
 When Scripture (without Spirit) a dead Letter,
 Without the same it maketh no man Better :
 The Letter kills, the Spirit giveth Life ;
 This as come to redeemeth out of Strife :
 This is the Supream Rule, who walk Hereby,
 Men's Meanings of the Scriptures they can Try :
 For none the things of God do truly Know,
 But as his Spirit coth reveal and Show.
 Some would God's Love unto a few Confine,
 And Reprobate the rest, and so in Fine
 Quite pass them by in that most sad Condition,
 Where no Recovery is, to wit, Perdition ;
 Soothing the other in that Confidence,
 They ne're shall fall from *Grace* : O vain Pretence !
 Saying, *Whom God once loves, he loves Forever,*
Although they sin, yet he forsakes them Never :
 When God of one Blood hath made all Mankind,
 And he so loved the World, that he Resign'd
 His Son to reconcile them all, if They
 Truly believe in him who is the Way.
 For Christ hath tasted Death for every Man.
 For he through Death destroy'd Death's Power for Man.
 The Wicked's Death the Lord doth not Desire,
 But that he turn from Sin he doth Require.
 He that committeth sin doth fall from Grace ;
 And in committing it he breaks his Peace :
 Grace joyns not with him in his sinful Deed ;
 Grace doth reprove him if he will take Heed :
 Grace takes no part with Man when he doth Sin ;
 Man disobeyes it when he falls Therein :
 When Man acts that which doth polute the Mind,
 He over-runs Grace, and leaveth Grace Behind :
 This is the Word behind that shews the Way,
 That calls, *Walk here whenas men go Astray.*

Grace truly leads, its Grace that should Conduct;
 This is man's Guide, and this would man Instruct:
 If man Resist not and gain say the Same,
 In perfect Holiness 'twould man Retain:
 For as 'twas said, *My Grace sufficient is,*
 They that obey it cannot walk amiss.

1674.

W. S.

Remember thy Creator in thy Youth,
 And let thy Mind be still inclin'd to Truth;
 Which when thou findest, be sure thou it Obey,
 And 'twill conduct and guide thee in the Way:
 That will thee lead unto Eternal Life,
 And bring thee out of Enmity and Strife:
 'Tis as a Light shining in a dark place,
 Until the Day dawn and Day-light Encrease.
 This is the chief Pearl, therefore do it Prize;
 Do not this Burden, but let it Arise:
 For all that's contrary Truth alone must Judge,
 Which will not suffer sin in thee to Lodge:
 For this will separate all Good from Evil,
 And also quench the Arrows of the Devil:
 When thou in Trouble art, then hither Fly,
 And thou wilt find it a chief Remedy.
 Let not time slip, but see that thou Obey
 Its Counsel alwayes, whilst thou hast a Day.

Keep the Watch.

A Watchful State is the most blessed State,
 To wait on him that did all Men Create;

Grace

To

To feel feel him working in the inward Part,
 Searching and trying all things in the Heart;
 Binding the Strong Man that the House did Keep,
 Spoiling his Goods, casting him out, to Sweep
 Each Corner, and to make the whole Heart Clean,
 That none of his old Dregs therein Remain:
 And then when it is purg'd and cleans'd from Sin;
 O! then its his good will to dwell Therein:
 That he may lead and guide the Soul Aright;
 And then to walk therein he takes Delight.
 So that, I say, it is a blessed State
 To wait on him that did their Souls Create;
 To feel him working in his mighty Power,
 Resisting Satan in the tempting Hour.
 For all that wait on him, feel his Protection,
 And in the stillness feel him give Direction:
 Reproving and Chastizing all that's nought,
 Not in Deeds only, but in Words and Thought.
 And such are those he seeks to worship Him,
 That do not yield to any thing that's Sin:
 But when the Tempter comes them for to Try,
 Unto the blessed Spirit still they Fly:
 For he's a Tower, a Shield, a Fence to Those
 That wait still in his Spirit, to Oppose
 The Eneny, which as a Roaring Lion,
 Would those devour that travail towards *Sion*.
 So if the Watch be kept, they cannot Stray,
 Nor to the Tempter will they be a Prey!
 But if the Watch be down, Temptations Com,
 And by the Tempter they are Over-run.

W. S.

3d Moneth,
 1675.

T.

To the Sinner.

Renew thy Grief, O man, renew thy Care;
 Lift up thy Voice aloud, and do not spare
 For to bewail thy precious time Mispent;
 O! cry, and cease not; O Lament, Lament!
 O! let the Echo of thy Voice Rebound,
 And let the Nations with thy Mourning Sound:
 For sad's thy state, and miserable Wo
 Doth thee attend, although thou dost not Know
 How suddenly it hastens on thy Head.
 Thy Heart being hardened and thy dull Mind sed,
 With airy Vanities and lustful Pleasures;
 Such fading Fancies are thy only Treasures.
 Therefore Repent, whilst thou hast yet a Day;
 For it is ready to be past Away.

W. S.

Contemplation.

O How delectable is Contemplation!
 It far surpasseth all vain Recreation:
 It more delightfome far than all vain Toys,
 And far excelleth all base worldlv Joys;
 For here the Soul doth true Contentment Find,
 Here, here alone's true Solace to the Mind:
 Although it feel the Judgment poured Down,
 Yet in the same there is a sight of th' Crown,
 That those enjoy that persevere to th' End;
 They in the Judgment feel the Vail to Rend,

And

(16)

And th' Understanding so to open Clear,
Where God's great Mysteries to them Appear:
For he doth purifie, and doth make Clean
His Children dear, and in his Way doth Train
Them, in that Path which pleasant is to Him,
Whose Bodies are his Temples, cleans'd from Sin.
Its those who by true Contemplation Find
Retiring inwardly a Stay to th' Mind.

W. S.

S' Hall Life or Death, things present or to Come
Again intangle, again Overcome
Religious Persons, who are Sojourning
After Canaan's Land, and Travelling
Heaven-wards? Or shall any fading Joy
Grasp so the Mind as it should not Rely
And fixed be on Christ their Strength and Stay?
No, no; for he's the true and living Way.
Darkness and Death subdued are by Him;
Youth's here depending overcome their Sin.
Ever blessed are they who in Christ Abide,
They happy are, and rest Unterrify'd,

W. S.

1677.

Loss of Time.

VVhat bitter Lamentation shall I Make!
Or what Bewailing Speeches shall I Take
Now to deplore my Time I have Mispent!
O Dear Heart! why? O! why was I Content
Thus, thus to let it slip and slide Away,
Not truly it regarding day by Day?

O! how am I ensnared in Vanity,
 And plunged deep into Iniquity!
 For want of keeping up a daily Watch,
 The Enemy away my Mind doth Snatch,
 Hurrying it into Terrestrial Things,
 Which Anguish, Sorrow, Grief and Trouble Brings:
 But as the Watch is kept, O! I feel Power,
 Which doth preserve me in the Tempting Hour.
 Great God of Heaven and Earth, keep thou my Watch,
 And then no Hurt unto my Soul can Reach.
 O! thou Preserver of a panting Soul,
 To thee I cry, to thee I do Condole
 My miserable state, to thee its Known;
 None else can help but thee, but thee Alone:
 Do thou administer what thou thinkest Good,
 Also do thou preserve me from the Flood
 Of th' Enemy, which he doth oft pour Forth
 Against thy Seed, to destroy the true Birth.
 O great *Jehovah*! do thou me Preserve
 In Truth and Uprightness, that I may Serve
 Thee in my Day; O! keep me fresh and Green,
 And purge me thoroughly; let not Remain
 That thing which doth thine Holiness Offend:
 O! I entreat thee (Lord) be pleas'd to Lend
 An Ear unto my Cry, that so I May
 Sing Hallelujah to thee in my Day.

The 5th of the 5th
Month, 1675.

W. S.

For the Letter-Learned.

IN building *Babel* their Confusion Came,
 In which unto this day they still Remain:

C

They

They built it Outwardly in dayes by Fast,
 But Inwardly they build it now as Fast :
 Their Outward Language then Confused Was;
 Now Inwardly they suffer greater Loss.

A Wounded Conscience who can bear ?

O Dear ! how grievous is a wounded Mind !
 How full of Wo ! most miserable Kind
 Of Torment ! unexpressible Condition
 Of Misery ! Nothing but sad Contrition
 Doth them attend, and woful Lamentation
 Is present with them always in that Station :
 Bitter bewailing Speeches do Attend
 Their deep'tcht-Sighs and Groans, which they do Send
 Forth from a troubled Breast, which doth Rebound,
 And sometimes eccho with their mournful Sound.

Q. From whence proceeds this grievous Wound of Mind ?

*What's the efficient Cause that hath Enclin'd
 The Heart to Sorrow and such sad Contrition,
 And hath involv'd it in this sad Condition,
 That doth attend it in this dismal Station,
 Whereby its forc't to take up Lamentation,
 And be thus entertain'd in Misery,
 With Sighs and Groans instead of Melody ?*

*A. Sin is the Radix from whence doth Proceed
 Such Grief of Mind ; it is for want of Heed
 And keeping up the Watch, it enters In ;
 Its this alone, its this defiles Within ;
 Its this corrupts, its this that is the Foe.
 That causeth Sorrow, and that bringeth Woe.
 And this deplorable State being Known,
 How can they chuse but weep, and sigh, and Groan ?
 Since the Devices of the Enemy
 Have over-whelm'd poor Man in Misery.*

Oh !

O H! 'now is Man apostatiz'd since First
 The Lord created him! And how Accurst
 Is Man become in disobeying Him,
 Who did create him pure and without Sin!
 For in his own Image he Man did Make,
 And then to do him good Delight did Take:
 Also in Paradise he did him Place,
 And to him Wisdom daily did Encrease:
 But th' subtil Serpent with his fair Pretence,
 The Mind going out, on him got Influence;
 Drawing it more out from the great Creator;
 And with enticing words began to Flatter,
 Under a colour *he should be more Wise*
Than God had made him; even thus with Lyes
 He lost the Image of his Lord and Maker,
 And of the Devil Likeness 'came Partaker.

Meditation.

O H! What doth all the World Avail,
 Or all the Toys Therein?
 Nothing at all; for they do Seal
 And fould up man in Sin.
 What Troubles do attend this Life,
 What Grief, what Care. what Toils!
 And little else there is but Strife
 With them that in Earth Moils;
 Their Minds and Thoughts being Employ'd
 In such Terrestrial Things,
 Which ought not so to be Enjoy'd,
 Being it Trouble Brings.

Oh!

But

But he that would releas'd Be
 From this Sorrow and Pain,
 Must know himself from Sin let Free,
 And know it daily Slain:
 But he that this doth come to Know,
 Must know it wrought Within:
 For all that's good, from Christ doth Flow;
 None else can cleanse from Sin.
 Besides, the Scripture doth Record,
 That he his Grace would Send;
 And other Writings do Accord,
 That he doth put an End
 To Sin, in all those that are Led
 And guided by his Spirit;
 They by his gracious Word are Fed,
 So true Riches Inherit.

W. S.

Most heavenly and thrice blessed happy State
 Is that in which the Lord did Man Create;
 Lovely it was, lovely it doth Appear;
 Long'd for it is, Love shines in it so Clear;
 Even the Lord's great Love flow'd forth to Him
 Continually, until the Man of Sin
 Ensnared him with a Pretence, a Lye;
 Night then came over, he to Truth did Dye.
 Though God made man so Pure, so Chast, so Clean,
 In Sin he's plung'd, he is defil'd and Slain.
 O that our God should still such Pity Take!
 He yet loves Man, Man whom he did Create:
 Nothing's too dear, he sent his only Son,
 So to redeem lost Man, that was Undon.
 O! blessed are they who in Christ Believe,
 Not letting down their Watch, them he Relieves.

W. S.

An Epistle.

SISTER;

MY Love salutes thee in the precious Truth,
 Desiring thou adorn'd may be in Youth
 Therewith; for it is the best Ornament;
 Perfumes by far have not so sweet a Scent;
 Of which the Lord hath given thee a Measure,
 Which far transcendeth all Terrestrial Treasure:
 To which sink down, for it is plac'd Within,
 And never doth consent to any Sin:
 No Snare nor Trap the Enemy can Hide,
 But thou'lt it see, whilst thou dost here Abide.
 Stand stedfast here, and let it be thy Station,
 And in his Power thou'lt o'recome Temptation.
 With this let all thy Actions season'd Be;
 For in the same there's true Felicitie.
 And above all things see thou keep thy Watch,
 That so the Enemy may make no Breach:
 But if the Watch be down, thou art O'recome
 By all Temptations, and hast lost the Sum
 And Substance of all Good; therefore take Heed
 And wait therein, if that thou wouldst be Freed
 From the Entanglements of th' Enemy;
 For truly else he may thee much Annoy.
 So at this time I do bid thee Farewel,
 Desiring that we both in Truth may Dwell.

W. S.

An

D

Another

Another Epistle.

SISTER;

Although that we so far asunder Are,
 Yet of my Love thou truly hast a Share:
 For it is my Desire thou may'st Enjoy
 Both inward and outward Prosperity;
 But of the two its better that thou Know,
 Not outwardly but inwardly to Grow,
 And feel a springing up to Life Eternal,
 So will thy Mind be kept from things External:
 To know which Growth thou must inward Retire
 To that which checks thee when thou dost Aspire:
 O! there know thou a Center and a Stay;
 For truly its the New and Living Way,
 In which the Just Man walks; O there Abide,
 To feel it separate, and to Divide
 All Good from Bad; for it doth Purifie
 And purge the Heart from all Iniquitie:
 Its this alone that makes the Heart Clean,
 Refining it from every Spot and Stain:
 This therefore do thou follow and Obey;
 For as kept to thou canst not go Astray:
 To which I thee commend, as to a Tower,
 To fly unto in every Tempting Hour.
 So I conclude, desiring that we Both
 In it may lay up Treasure from the Moth:

1677.

William Sixsmith.

Nothing

Nothing more rare in this vain World I Find,
 As for to know a solid serious Mnd :
 Its difficult to keep it center'd Down,
 In that which doth bring Honour and Renown :
 To have it stay'd and fixt in the true Joy,
 Its after this my panting Soul doth Cry ;
 To have it gather'd out of Earthly Things,
 And have it plac'd in that where true Contentment Springs.
 My Eye beholds the place where I would Be,
 I would enjoy the same as well as See :
 But I this Scripture do witness Fulfilling,
The Flesh is Weak, but ah ! the Spirit's Willing ;
 Which makes me breath unto the Lord that I
 May conquer that which doth me so Annoy,
 That I might with the Apostle Paul thus Say,
Not I that live, but Christ that lives in Me.
 Here is the perfect holy Christian's State,
 In which the Lord did Adam first Create :
 For he created was to live to Him,
 Not to the Flesh, but to live without Sin :
 O ! if that he had kept that holy Station,
 In which the Lord plac'd him in the Creation,
 He had partook of that great Mystery,
 In which consisteth true Felicity.

W. S.

A Letter of William Sixsmith to J. D.

John Dunbabin ;

I Do acknowledge thy Kindness in lending me *John Cheyney's*
 Book ; for when I heard of it, I had a desire of reading it ;
 but they were kept so close, that I could not procure one of Ten
 Days after they came down ; and when I got one it was but
 for two or three Hours, and that on the Market day ; but now
 I have perus'd most of it, especially the *Praemonition to the Reader*,

D 2

and

and the *Inspection*, &c. as he calls them. It hath been my Desire to try all things, and hold fast that which is good: So the Truth in his Book I assent to; but by his Writings I perceive a Spirit of *Persecution* to lodge in his Heart, incensing the Civil Magistrate against us; Grudging our Prosperity, even striving to besmeer us, which manifests him to be no Minister of *Christ*; neither ruled nor guided by his Spirit: and from an Envious, Lying Spirit do his Works proceed; and he beholds us with an Evil, Prejudicial Eye, which always looks askint. As for his *Præmonition*, its stuffed with seven Notorious Falshoods, which he can never prove; more properly belonging to himself, than to the Quakers, from which I believe he cannot easily clear himself: His other Work being chiefly to speak Evil of the Light of Christ Jesus, even the Illumination of God's holy Spirit, calling it *Dagon*, an idol, a *Blind and Deceitful Guide*; making it guilty of all sins, of *Omission* and *Commission*; comparing it to a *Drunken Coachman*, saying, *There is never a Soul in Hell, but may blame the Light within*; with a great deal more Wicked, Ungodly Speeches; though in Contradiction of the same, he saith, in his Book called, *Two Sermons of Hypocrisie*, &c. page 233. where thou mayst read him praising the Light, calling it, *The Excellency of the Man*; saying, *The vilest manly reason of this is of more price than all the World*; which makes the Soul of man Superlatively pretious; by this it is capable to live Everlastingly in Heaven or in Hell: To speak against this Light simply as such, is to speak against God, the Author of it, and to undermine all Religion.

Now let any moderate Person seriously consider, whether he hath not Indicted himself, and is found guilty of *Blasphemy* (for *Blasphemy* signifies to *Reproach*, *Revile* or *Speak Evil of*) And is it not before apparent, that he hath Reproached, Reviled and spoken Evil of the Light; and so is condemned out of his own Mouth to have spoken against God, the Author of it, and to undermine all Religion?

In page 100. of the same Book, he gives a very large Testimony for us, saying, *There is that in your Bosoms, more than Ten Thousand Witnesses*: Now by the Mouth of two or three Witnesses every thing is confirmed; but this he confesseth more than

than Ten Thousand: Surely *this* then may be believed and approved. In these same two pages before quoted, he hath said that which *Overthrows* all his Works: And in this pag. 100. beareth a very large Testimony to the *Quakers* Doctrine, which for bevyty I transcribe not, but desire thee seriously to peruse it.

In his Advice to the *Quakers*, pag. 218. He entreats them *To be earnest in Prayer, and not to tarry till the Spirit move to Prayer, but when we have time and place convenient to provoke themselves to Prayer, &c.* So he would have them take his Advice, contrary to the Apostle's Exhortation, *Praying always with all Prayer and Supplication in the Spirit*, Ephel. 6. 18. Also, its absolutely contrary to that positive Assertion of the holy Man in *Rom. 8. 26.* *We know not what to pray for as we ought, but the Spirit it self maketh Intercession for us.*

So its not in him that wills, nor in him that runs; for the Lord heareth his own Spirit, and another Spirit he will not hear; Not that I thus write, that I disown Prayer; for *the Prayers of the Faithful avail much*; and they know the Lord preparing the Evening and Morning Sacrifice; and so in his own time offer it up unto him, which he doth hear and answer; and these Prayers are amongst us both in publick and in private, though he wickedly says contrary.

And though he insinuates in pag. 247. *That this Light was never intended to be sufficient of it self to Salvation*; yet the Scripture saith, that which was given for a Light, was given for *Salvation to the Ends of the Earth*, Isa. 49. 6. Mat. 13. 47.

As for his asserting, *The Light goes down with the Soul into Hell, and being turned into a Self-tormenting Light*; he can bring no Scripture to prove it; for we read, that the Talnt the faithful Servant had given him, was commanded to be taken from him before that dismal Sentence [*Cast him into utter Darkness*] was pronounced against him, *Mat. 25. 8.*

He own- this Light within should be man's Guide, and is charged to watch over the Soul, but doth not; see his Book, *Shermi b.* pag. 13, &c. Now where in Scripture doth any read that God gives any other Guide, any other Leader to Mankind universally but Christ Jesus? Oh, that he would consider what he hath belched forth against the Son of God! For this I

am certain of, that the *Quakers* preach no other Light then Christ
 Jesus, the Light of the World, *John* 8. 12. no other Spirit
 then the Spirit of God, a *Measure* or *Manifestation* of which
 is given to every one to profit withal, *1 Cor.* 12. 7. no other
 Grace then that which is in Christ Jesus, *2 Tim.* 2. 1 and hath
 appeared to all men, *Tit.* 2. 11. He hath not brought one Scrip-
 ture that will favour these gross Assertion. of his before cited;
 he thinks *Mat.* 6. 22, 23. makes something to his purpose, which
 I shall transcribe; *The Light of the Body is the Eye; if therefore*
thy Eye be single, thy whole Body shall be full of Light; but if thine
Eye be Evil, thy whole Body shall be full of Darkness: if therefore
the Light that is in thee be Darkness, how great is that Darkness?
 From this Scripture he cannot make the Illumination of God's
 Spirit Darkness; for Christ here speaketh of the Single Eye and
 the Evil Eye: for as it is written in *Eccles.* 10. 14. *The Wise Man's*
Eyes are in his Head, &c. but the Fool's are in the Ends of the
Earth, *Prov.* 17. 24. There is a Single Eye, the Wise Man's
 Eye, which is in Christ, the Head; and the Evil Eye, the Fool's
 Eye, which is in the Ends of the Earth: So
 there is a Distinct on to be made betwixt the Eye, and that which
 opens or illuminates the Eye, which is the Spirit of God; and
 that which darkens and blinds the Eye, which is the Spirit of
 this World. But J. C. is in Confusion, and call. Evil Good, and
 Good Evil; Light Darkness, and Darkness Light; and plainly
 appears to be one of Babel's Builders, who know not Scripture-
 Expressions, or else quarrels with them because the *Quakers*
 use them; witness his Cavil at the word [*Measure*] saying,
God cannot be cut into Measures, Shreds or Pieces; when its a
word the Apostle Paul much useth, look Ephes. 4. 7, 13. *But un-*
to us is given Grace according to the Measure of the Gift of Christ.
Till we all come in the Unity of the Faith, and of the Knowledge of
the Son of God, unto a perfect Man, unto the Measure of the
Stature of the Fulness of Christ. Also John the Baptist speaking
 of Christ, saith, *God giveth not the Spirit by Measure unto him,*
John 3. 34. plainly implying, that to others he giveth his Spirit
 by Measure, *2 Cor.* 10. 13, 14, 15. *Ephes.* 4. 16. And J. C. must
 either confess, that he hath not the Spirit of God, or that he
 hath it by Measure, or else in Fulness, which we read of none
 but

but Cl rift that had; which if he affirm, he makes himself equal with Christ: if he hath not the Spirit, he is none of his: if he owns it by *Measure*, he owns the *Quakers* Doctrine: So under some of these censures he must needs fall; Read *Rom. 13. 3.* with the other Scriptures, which I forbear writing at large.

J. C. is to be pitied, if what he hath written be through ignorance and blind zeal, and I wish that he hath not gone contrary to Knowledge, and that the Lord may open his Understanding, and of all that are simply led astray by him; for it is my Belief, that what he hath written against the Light will be more heavy than a Millstone in the Day the Lord calls him to an Account: O! that he could Repent and consider: *For its the Life of God, which is the Light of men, which shines in Darkness, and the Darkness comprehends it not, John 1. 4, 5.*

This is the Stone which J. C. rejects, which is become the Head of our Corner: This is the Stone of Stumbling, and Rock of Offence to J. C. which is become to us *Elect* and *Pretious*, and the very Rock of Salvation. Is he not in the Saints the *Hope of Glory*, a *Comforter*, a *Saviour*? And in the Wicked a *Judge*, a *Condemner*? I cannot but Admire that he should withstand such Sound Doctrine, which the holy Scriptures do so fully declare.

But no Weapon that is formed can prosper against them that have on the Armour of Light.

Warrington, the 23d
of the 1st Moneth.
1677.

William Sixmith.

THE END.

Mary Nicholls

Her

Book

Anno = 1708

As before

Leus & Sabassee, ^{Gary} Tutor of Doreley